

Edinburgh's Alphabet;
and other Poems,

by

W[ILLIAM] M[ERCER ?].



EDINBURGH

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A description of the Creation and the
dayes workes, of our fall through
Adam, and of our more happy
redemption by Gods mercifull
wife of that blessed seed
Woman, set down
in manner of Alphabet
By W. M.

D
What Moles not in Genesis explaine, (nought
But God made first the Heav'n and earth as
And then in order sets her doings againe,
Which of his wisdome all the rest were brought.

E
Then in so farre as that the earth was dead,
And as a lump, confus'd but any light:
And therefore the Lord thought that it would be good
To alter it, by his decree and might.

F
First then the Lord, commanded light to bee,
And so the light upon the earth did shine:
Which of his wisdome, he did wisely see,
His ordinance to be a gift divine.

G
God separat light, from the darknesse too,
And made the darknesse, and the light be twain:
He said that darknesse, night should named be,
And that the light should be accounted day.

H
He made the firmament betwixt
The sea and waters, and the clowds above,
And by his power Omnipotent did see,
That the firmament, as never to remove.

I
He made the sun, the moon, and stars to shine,
And by his power Omnipotent did see,
That the firmament, as never to remove.

Dry land be also, dry for earth creation.
And said the Waters, should be named.

K

As your hand is, let the earth be for it.
The Lord did say, the herb that leaveth seed:
The fruitfull tree beare also fruit of seed.
Thus he commanded and it was done.

L

4 dayes Let lights in Heauen be, then the Lord did say
worke. For signes and seasons therein to appear
For to distinguish darknesse from the day.
And on the earth, to render light most cleare.

M

5 dayes Praise be the Lord, all creeping things
worke. As also fowles abundantly to rise.
The waters beare, numbers of fish.
For God did say, increase and multiply.

N

6 dayes Now as the rest all Cattel that was
worke. The Lord bade, the earth for it.
And beasts that therein be remaine.
Hereafter life according to his word.

O

Gen. 1. 26. But the man whom God created
in his own image, after the likeness of God.
And yet is he created after the likeness of God.
Of flesh, of blood, and of all other things.

Prepared also whales and fawell beere,
and blessed them, and bade them fruitful be
in multiplying forth in the earth with feare,
and that they should live into the sea.

Quod erat agendum. Then to testifye his love,
and to shew them that in manner thus he sayd,
I have you all thing that on earth bee move,
and that he thought his works were good alway.

Remember thus the heavens were finished,
and all the host in heaven and earth also;
and then the seventh day (all accomplished,
the world made) and from his booke he tooke

So he made of dust and forme a man,
and breathed into his nostrils the
breath of life, and he became a living
soul, and he was made all perfect.

Then he said to Adam, I have set
thee in the garden, to dress it and to keep it,
for thou shalt have power to rule over every
beast of the field, and over every fowle of the
air, and over every creeping thing that
creepeth upon the ground.

Verily, I have given thee every herb
bearing seed, and every tree which
beareth fruit, I have given them unto thee
for food.

Brought them to Adam when they did stand
Then as he would, all creatures to name.

X

Gen. 2. Example also of Goos love I make,
In so farre as he did to man provide,
A woman whom, he from himselfe did take
When he did sleepe, and made her of his ribe.

Y

You also here shall see howe God alone,
Brought her to man, whom when he did see
He said she was both of his flesh and bone,
And this he knew though none it to him told.

Z

Yet when the subtil serpent did beguile,
That the Lord commanded them to do
That they on no wayes shoulde be beguile,
The Tree of knowledge, for to be true
He to the woman then thus did say
And said, Hath God thus said to you
That yet the Tree of knowledge shoulde not be true
It for to eat, nor meate it for to be true
Say, said the woman, we have been told
Of all the trees that in the Garden grow
To eat and also what we please we may
But of the Tree of knowledge thou hast said
We shoulde not eat, but yet thou hast said
Although that God, did that we should not eat
For he hath know your eyes be open

It was it safe, and be like (Gone) always.
So when the woman (by desire) did see,
The fruit was pleasant, she was not (there) ill.
And ate thereof, but Adam being free:
She gave it him, and he obeyed her will:
So when they both had eaten of the same,
As Satan said, they did receive their sight:
And saw themselves, even naked as they came
Into the Garden, where they knew not light.
When sore ashamed, they fled out of the way,
And hid themselves, their nakedness to hyde:
But when the Lord, perceiveth they were away
And that they could his presence not abyde:
Then did the Lord, aloud on Adam cry,
And said to him, where art thou Adam now:
He answered God, and said that he did spy,
Him in the Garden, but he durst not tell
What he had done, but did himselfe excuse,
Out from his sight, because that he did see,
That he was naked, therefore he did flee.
So in his presence, knowinge so to be,
And then the Lord, to Adam said againe,
Toldst thou that, that thou was naked now:
Did I a prompt, give to thee in vaine,
In so farre as, thou wouldst, it not allow:
Then Adam said, the woman thou hast gave,
To be my wife, perswaded me to eat:
The woman said, the Serpent did deceave
Me falsely, and gave me of that meat.
Then said the Lord, unto the Serpent said,
For this thou shalt for ever cursed be.

Upon the beasts, and cattell that are bred,
Upon the earth, and I shall trouble thee:
What thou shalt alwayes on thy belly go,
And shalt haue nothing for thy meat but dust,
As also, moze now this I let thee know,
What thou for ever so continue must:
Enimistie, I shall imput to thee,
Betwixt the Woman, and thy selfe for aye,
Her seede shall breake and also bruite thy head,
And thou shalt bruite him on the heel alway.
And then the Lord, vnto the Woman say,
I will thy sorowes mightily increase:
Thou shalt in paine thy chyldezen beare for aye,
Because thy merits doe deserue no lesse.
Then vnto Adam hee did say also,
Because thou herein didst obey thy wife:
The ground much for aye shall bee vnder thee,
And thou in wee shall also leaue thy life:
In sorow also thou thy bread shalt eate,
Till thou retorne vnto the earth againe:
For even as thou wast formed out of it,
So at the last in it thou must remaine.
And last of all, God then did say, vnto
Because the man, as one of vs is now,
And least that hee should also bee so bold,
To stretch his hand, the tree of life to take,
Wherefore the Lord, him from the Garden
To fülle the ground, from whence that
A flaming sword then set him to be gone,
The Tree of life, which in the way
Thus man once free, by so then
Redeemed by vertue of the promise made.

The 10. Commandments in meter.

1. The first Command requyres this much of thee,
IEHOVAH, for thy onely God to bee.
 2. The second sayes, inclynd thou shall not bee,
False gods to make, nor thereto bow thy knee.
 3. The third, as also, warneth thee againe,
Least thou that name, IEHOVA doe profaine.
 4. The fourth comes with (*memento*) and doth say,
See thou most holy, keepe the Sabbath day.
 5. The fift enjoynes thee also from above,
That thou thy Parents reverence and love.
 6. The sixt command forbids thee also too,
And sayes that thou, shall no wayes murder doe.
 7. The sevent in order, bids thee to abstaine,
From whoredome, and preserve thy body cleane.
 8. The eight enjoynes thee, that thou doe forbear,
Thy hands from stealing of thy neighbours gear.
 9. The ninth in order, also warneth thee,
That thou the truth shall no wayes falsifie.
 10. The tenth commands thee that thou cover noght
Thy neighbours house, his wife, his goods nor ought.
- GOD therefore in our hearts those lawes inspyre,
That wee to rest with Christ, may still desyre.

*The LORDS Prayer in meter,
and heavenly Sinner.*

○ O Father which in Heav'n dost live,
All glorie to thy Name wee give.

Thy

The Lords prayer

2. Thy Kingdome we desire to see,
And therein for to live with thee.
 3. And that thy will on earth so bee,
As it is in the Heaven so hee.
 4. Give vs ilke day, that daylie bread,
That may bee to vs spirituall food.
 5. Forgiue our debts Lord even as wee
Forgiue them who our debtors bee.
 6. And let vs not bee tempt with sinne,
But so deliver vs therein.
- For thine is Kingdome Power and Glorie
In Heaven and earth for evermore.

This Pray'r our Saviour hath preseruyd
a paterne for to bee:
And in its compasse, hath contriyd,
for vs what needfull bee.

The Beliefe in christ

1. I Doe beleue in GOD alone,
Almightie Father three in One
Who made the Hevens, as also hee
Did make the earth, as wee may see.
2. And I in Iesus Christ beleue,
The onely Sonne of God true lone.
3. Whom Gods owne Spereit conceav'd I know
And of a Virgin borne also.
4. Hee suffered paine, was also judg'd
By Pontius Pilat, and was scourg'd.

The Beliefe in meete
Was crucified, laid dead in grave,
The paines of Hell hee did receaue.
5. The third day Hee from drath arose,
6. Ascending then to Heav'n hee goes,
And sits at the right hand of God,
7. From thence shall hee come in a cloud,
To judge the quicke, and also thay,
Who long were dead, before that day,
8. I in the holy Ghost belicue,
9. The Church catholicke I approue.
10. The Communion of the Saints alone,
11. the pardon of our finnes by (One)
12. Our bodies raising from the dead,
Aneverlasting life to lead.
So bee it.

PSALME XC.

○ LORD thou hast our habitation bene,
From all beginning, and eternitie,
Before the mountaines were brought forth, or
the earth was formed the earth as earth to be.
from everlasting, and for evermore,
Thou art our God, we render praise therefore.
Thou turnest man into destruction, I & mine
and sayes, returne, O founnes of men among
thousand yeare, thy right hand reacheth
out as a day, when it is past and gone.

Psalm XC.

And as a watch, doe overpasse the night,
Our yeares as nothing, seeme unto thy sight.

3. When carriest them (as with a flood away,
And as a sleepe, thou makest them appeare:
They in the morning, are like grasse to day,
Which groweth by, and vanish at thy feare:
For in the morning, we doe flourish, but
When come, we withered are and cut.

4. While doe consume, Lord, also at thy rage,
And by thy wrath are troubled vnto rage:
Thou hast our sinnes, before thee as a pledge,
So let thy favour shine on vs no more:
For in thy wrath we passe our dayes away,
And all our yeares, euen as a thought decay.

5. For all our time wherein we glorie so much,
Is either seventy, or fourscore of yeares:
And therein is our paine and labour such,
That we o're passe it with a thousand teares:
And thus our life in shortnesse doth decay,
And when it quyt's vs, we are call'd away.

6. Who knows what fearefull is thine anger,
For it is equall, to thy feare indur:
Teach vs our dayes to number, so that we
Our certaine wisdom may apply to thee:
And let the vertue of thy power be known,
Send downe some knowledge to belearn.

Psalm XC.

7. Returne, O Lord, and doe thy rage repent,
Concerning vs, who are thy seruants here:
Refresh vs ayley, with thy mercies sent,
That we may glorie in thy gifts with feare,
And make vs glad, Lord, even as we haue bene,
By the afflicted, and haue ehill sene.

8. And lett thy worke, vnto vs Lord appeare,
And eke thy glory, to our childezen shew,
As also let, thy beauty shine so cleare.
On vs, O Lord, that all the earth may know,
That thou wilt make, our handy-worke so sure,
Throughtout all ages euer to indure.

Conclusion.

And this, O Lord, we pray for, all in lone,
Still hoping, thou wilt heare us from aboue.

CIV. Psalm.

O Bless the Lord, my soule I say,
For he is wondrous great:
For he is clothed for ay,
With honour and delight:
Who euer spread himself with light,
As with a garment cleare,
And as a countrey, by his might,
He makes the Deab'ns appeare.
Who makes his chamber beames aile,
Into the waters ly:

Upon

CIV: Psalme.

Upon the clouds, his Charet goes,
walks on the windy sky:

4. Who makes his Angels evermore
as spirits to appeare.

His ministers most mightie are,
even of a flaming fire.

5. Who laid the earth in forme so fast,
and founded it so sure,

That none can it remove or walt,
it ever shall endure:

6. As with a garment also hee
the earth did cover over,

Above the mountaines as yee see,
stood waters by his power,

7. At his rebuke they also fled,
and forced was to obey:

And at his thundering voyce they sped
themselves in haste away:

8. He makes the mountaines also rise
on high degrees:

As likewise to obey his will,
they halcyes equalise:

9. Within a bowes, he hath them set,
that they cannot passe over:

Because againe, he will not let
them out, the earth to cover.

CIV. Praise.

10. He from the balayes springs doth send,
to runne amongst the hils:

11. Wherupon the wildest beastes attend,
and thereof drinke their fillen.

12. And by those springs, foules of the aire,
shall make their place of rest:

And here those fountaines, shall repaire,
on branches, in their nest.

13. He from his Chambers sendeth raine,
for to refresh the hils:

And lets his workes, on earth remaine,
to yeeld us fruits our fill.

14. He causeth grasse for cattell growe,
for man, his herbes appoynt:

And here hath placed him also,
to rule by his consent:

15. And wine that makes mans heart so glad
also to him belong:

And oyle for his house, leaft he seme sad,
and bread which makes him strong:

16. The trees, w^{ch} he orde fresh and faire,
and full of sappe I kno,

Of Lebanon the Cedars there,
which thou did plant also.

17. Wher all the birds their nests intent,
their always for to rest:

He that is also still content,
in secret have his rest.

CLV. Psalm.

18. A resting hee both make the hils,
 wylde goats for to containe:
 The Conies also take their wils
 in rockes, and are not faine:

19. For seasons hee did set the Moone,
 in manner as wee see:
 Full knowledge also, hath the Sunne
 of his discent truely.

20. Thou makest darknesse and the night,
 for man to rest also:
 Wherein the beasts but perfyte light,
 doe wander forth and go.

21. The Lyons roare their prey to haue,
 though they be strong and great:
 Yet they must needs retorne and crame,
 from God to haue their meat:

22. And when the Sunne retournes againe,
 they then themselves conbelne:
 And quietly they doe remaine,
 within their cages and dens.

23. Man both vnto his laboure goe,
 and to his worke but feare:
 And thereabout remaines also,
 vntill the night retyre:

24. O Lord, thy worke are wondrous great,
 and thou hast made them all:
 In wisdome (and thou takes thyte,
 therewith) the earth to fill.

25 When so the seas wondrous to be,
and both all things confine:

As also therein doth abyde,
even beasts both great and meane:

26 Wherein the ships doe also goe,
the Leathan great:

Doe wander alwayes to and froe,
and playes it with delyte,

27 These alwayes on the Lord attend,
and also on his loue:

What he may meat into them send,
even by his power aboue:

28 And what thougts it be, that they take,
in thankfulness from thee:

Thy hand thou open it and doth make,
them satisfied to be:

29 But when thou turnst thy face away,
they knowe are so forlorn:

That they do lacke of breath decay,
and bee as dead as stone:

30 And thou shalt see them as dead foorth,
and they are dead as stone:

And thou shalt see them as dead foorth,
in paine as they were.

31 The plaine of the Lord on his,
and he shall be as stone:

And he shall be as stone,
and he shall be as stone:

CIV. Psalm.

32. The earth but the earth behold,
and it both shake with feare:
If he it touch, it is not bold,
hence forth so to appeare,

33. I will sing to the Lord alway,
as long as I doe live:

And I all praises now and ay,
Unto his name shall give:

34. My deepest thoughts shall be most sweet
when I thinke on the Lord:

My soule shall fully be complest,
His praises to afford.

35. Let sinners then confounded be,
the wicked be abhord,

And let my soule still magnifie,
the goodness of the LORD.

FINIS.

*A true description of the Consciencious,
Liberall, and Learned properties of
the truely renowned Citizens, of
the most worthie and famous
Citie of EDINBURGH.*

I The as a child by learning Musicks art,
Attains to knowledge so; to play in part:
Yet mov'd with weaknesse, and with reverent fears
Because his hearers hath a skilfull eare:
His younglings hand still trembling, both to play,
With what suspect he doth his lesson play:
Even as this child, then sit I to judge,
At every word, still doubting what to say,
Because my taske as of it selfe is such,
I have no skill, as reason would to touch:
But since of necessity, I have thus begunne,
I will proceede, so farre as I may winne,
For till hee come, although in simple praise,
The instructing, of those worthies praise:
What I have said though I indeede defect,
The world will know, they merit in effect,
That it is true, that (nature) did impart,
That which is true, to give them their desert,
I will extend forth into all Nations view,
That which which daily are approben true,
To be admired,
To be desired.

EDINBURGH

As also for to let them binely see,
The true character, of Anatomie,
Of friendly labour, and of percyte leue,
Expecting no reward but from above,
And though that they consent not it be kend,
They daylie labour to increase and mend.
Their Liberall gifts, vnto the poore prepar'd,
And neuer thinkes, their wealth thereby impar'd:
As also, doeth saire Hospitales erect,
To shew how they the poore will not reiect:
But rather will prouyde for them in need:
And yeld them helpe, according to their need.
As also they (as Waternes) doe appeare,
In godly iustice, to their foes a feare,
Regarding Pastors, in their godly place,
Subduing vyces, and promoting grace:
They doe maintaine, their neighbours in the way,
And yelds them labour, as much as they may:
Not thinking, as the worldly wretch reloues,
That meanes as mountaynes, neuer may be moued:
But where by fortune, aged men doe fall,
By godly helpe they see them much auaile:
As for their wit and pregnancy therein,
I might proue but deficient to begin,
For to bescreye, that which the world well knowes,
Them as most rare and quicke in skill and wits,
And if no more, this should suffice for me,
Their skill and knowledge for to tell:
That all this kingdome, as they stand in need,
Reloues them, as vnto their head.

Vertues

And as the members, both the head defend,
So must they likewise, in their love depend:
And wholly by, their iustice and their awe,
The outlawes they, and rebels oberthwart:
As they who by the favour of their God,
Are settled here, to have their fall above:
To that effect that they into their times,
May doe much good, and also punish crimes,
For when that wrongs in any parts are done,
Them to repaire, recourse they must have soon,
Unto their iustice, and they never feare,
But till recourse, content ere they retire,
And if their lawes, were not a guyde to all,
The mightie would strive to suppress the small:
For could not iustice, no wayes keepe the name,
Except that it a Patron made of them:
For they (as traitors) are set in this place,
As in the mids, this Kingdome for to grace:
That it can no wayes hold for veritie,
That any vertue, in the place can be,
It must be rather, that the worth in them,
That makes the place partaker of the same,
And so the honour, must to them redound,
Who veries such favour, let their thanks abound,
For in some measure, I can let you know,
How that all vertues here are overflow,
For here Religion, and all clergie be,
The young in learning, are brought by yé sé,
The poore maintaind, the sick find comfort to,
The aged are cared, and such workes they doe:

EDINBURGH

And what I here, or else haue said before,
 I must not yet neglect to shew you more,
 For they such selfe lone, in them doe not brooke,
 As that they onely to themselves doe looke:
 But when a farre, as need requyres we see,
 How they extend, their liberalitie,
 And spares not to, bestow in ample sort,
 To helpe the poore, and needy to comfort,
 And hereby giues occasion to the meane,
 By seruant prayer, their sinnes for to preteine:
 As also what, vnto the poore they lend,
 God will vnto them twyse as much extend:
 Thus as a blind man, knowes where he would be,
 But cannot goe because he doth not see:
 I may well wander, but I cannot well
 Expresse their vertues, duely as I see:
 Yet least that nature should on mee admire,
 To say I see not, where the light is cleere:
 And though that I were blind as one that is,
 I may say some thing, for to witnesse that,
 Which same doth spread abroad and moue on his,
 To let vs heare although we could not see.
 For as the winde, doth blaw out from their shore,
 It makes their vertues, to appeare the more,
 And when it doth, retorne its course heretill,
 It brings them thankses for their approb'd good will:
 Thus then the winde thinks that they doe deserve,
 That it should still be ready them to serue,
 As also the Ocean thinks it is its part,
 To serue them friendly for their true desert.

EDNBVRGHS

When first the kinde, the earth, and like the sea,
 Dath in their kinde, them thanks most willingly,
 Why should not then, this kingdome with the rest,
 Joy for their welfare and account them blest:
 And most of all such as inhabit here,
 With reason for, to reverence them with feare,
 Because that they, maintaine them in their right,
 Against the rage, of enuyes cruell might,
 And when by fortune, age or yet by crosse,
 Their meanes doe perish they repaire their losse,
 And by their vertues, and their deeds doe proue,
 With liberall gifts, to testifie their loue,
 As of the kinde to helpe where need requyre,
 And by defect, to render each their byre.
 Thus now as balme-like, having plaide with feare,
 My new set lesson, I will now relearn:
 And make this as a new laid corner stone,
 To take occasion, for to buld upon,
 A perfect waterne, of their iust desert
 And though I cannot, I will shew apart,
 Of their best things, who both beare the weight,
 To gyde in order, such a store of might,
 Although my knowledge, be too weake therefore
 Yet I shall shew good will, if doe no more,
 And so to rest, I crage in reverence,
 We will not cease, but read with patience:
 Thus my (loues witness) though in rurall ryme,
 And if no more it shall o'reduye the time:
 But I appeale from iudgement here of them,
 And by their learning, haue prolong'd their name,

Vertues.

Because their censure, and their skill also,
Is more perchance, nor I doe undergoe:
Yet I expect although my stile be small,
That it shall kindly, be except of all.
It cares not more, if it can please your eare,
To whom so beameely I present it here:
And as for (criticks) whom perchance it will
Please to be curious, more nor they have skill:
I doe not wish their praise, since they pretend,
Those things to censure which they cannot mend:
Then in a word, and here for to conclude,
Since that my matter, of it selfe is good,
And onely that my skill will not extend,
I quyte my Pen, and wishes one to mend,
These errors, which by lacke of skill I make,
And then let them, the praise unto them take:
For I confesse, I may well aime to hit,
(Their due) but I cannot attaine to it:
And thus, I take my leave now of you all,
Protecting that, in reverence I shall,
Be ready alwayes, as my power shall be,
To serue this good Towne, in civetie.
And this I vow, here by a Soldiers hand,
As I have promised, by my word to stand.

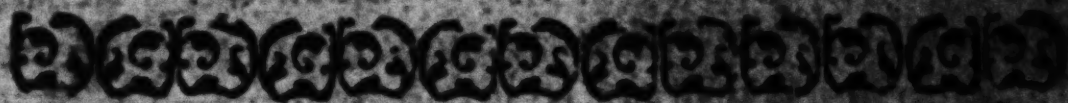
Lest I should partiall (in this praise) appeare,
And that the truth, more viuely should be heard,
These after lines, I did the Echo speare,
Who doth this matter mightely defend:
And it yee know speaks seldom but I (vow)
Since it hath said, yee may know its true.

The Author D The Echo.

ECCHO a question I would of thee speare ————— speare
 Who can deserue this Citie gifts to mee ————— mee,
 Will thou assure mee of the truth in this ————— yes,
 Doth grate then in this Citie heere abound ————— abound,
 Can constant vertue also bee had heere ————— heere,
 And who doth almes most to the poore bestow ————— ow,
 Why askest thou ow, can thou not tell mee this ————— yes,
 Is almes done heere then Eccho will thou say ————— ay.
 Then they are liberall to the poore indeed ————— indeed,
 And are they kynde when men hath most adoe, ————— too,
 But tell mee Eccho how knowest thou so well ————— well,
 How so liuest thou beside the towne alway ————— alway,
 And vse they oft for to come out and call ————— all,
 Can thou assure them of their questions truly ————— truly,
 And hath thou got such knowledge heere as heame ————— at them
 How may this bee, haue they such wit in all thing ————— all thing,
 Then wherefore doe they speare at thee Eccho ————— who?
 They say they did the knowledge giue to you ————— me
 But thou hast more experience then they all ————— all
 And that must bee because thou seest thy dies ————— dies,
 Yes, thanks thou so, that thou shalt liue for ay ————— ay,
 No thou must die, thou knowest thy selfe fullsure ————— sure,
 But thou believest thou shalt liue long ————— long,
 And yet thou knowest that wee must all depart ————— depart
 Then what shall bee this Townes reward for grace ————— grace
 And what shall they receaue for giuing almes ————— almes,
 And where shall they receaue that almes in Heaven ————— Heaven,
 And after death where shall they haue abode ————— with God
 Their goodnesse then God alwayes will allow ————— allow,
 And render them reward in Heaven for this ————— yes
 Then they are happye who doo good in time ————— time,
 And shall their goodnesse bee repaid againe ————— againe,
 And they their gifts shall no waye want that day. ————— nay
 But what shall they then for their gifts requyre ————— joye,
 And

And shall they haue their hyre in heauen for ay—
And who will giue them hyre, will it bee GOD,

O they shall finde their deeds approven then,
When they are Angels, made of earthly men.



A Prettie storie which of late befell,
Twixt (envy) and the Eccho I must show,
For envy thought the Eccho to compell,
To yeeld to it by vnright overthrow:
For this yee know, envy is alwayes such,
That it mislikes the truth for to heere told,
And of its nature labours wondrous much,
To make the same (but reason) bee controld.
Wherefore it thought, that it would contradict,
This Echoes praise, although approved true:
But loe, the Eccho, did Envy convict,
And made it, its owne interpreter to rue:
For Envy thought, to challenge him who write,
Would but procure an answer in its face:
And did believe the Eccho had no feare,
Because it rests in such a rockie place:
But yee shall heare, when Envy gaue a ly,
Vnto the Eccho, and did challenge it,
How it mantained the praise for truth to bee,
And stop'd its mouth, by reasons righteous wit:
For when that Envy, gav't a lye in face,
The Eccho' t' backe, the most terrible of disgrace.

Envy.

Eccho.

I say thy praise may no wayes be belieu'd—belieu'd
Nay, I suspect thy lyes are no wayes scarce—scarce
Nor I so much will not haue said. I vow—thou,
Euen I, dare thou to strine with mee—thou
I thinke thou thous mee, as thou would deny—I defy
I say thou lyes thou'rt not so good as I—I
Euen thou, thy dwelling is into a rocke—goke,
How dare thou speake so, vnto me I speare—lyer,
Art thou not bold, to doe the same I say—nay.

Envy.

For I'me Envy, who liues and ever shall.

Eccho.

But I am Eccho, who the truth doth call.

FINIS.



To my E. Provost, Alexander Clarke
of Stentoun.

Andag. A xeland cle'r Arke,
Vers.
A xeland cle'r ark, whose worth exceeds,
And who by faith, iniquitie expels,

An acrosticke Sonnet.
A Lbeit I had helpe, of the (Muses) nyne,
Lament I should and doe bevaile my quene,
E Even that, I haue not knowledge nor iudgement,
X Xtending to so (excellent a thing)
A And to destrine, the glorie which arise
N Now in this Citie, where this Arke doth dwell,
D Doubt not therefore, but they are happie thine,
E Even who posses him for to bee their guyde,
R Remembring alwayes that they doe enjoy,
C Contentment when, they to this Arke are come,
L Like as his wisdom, also doth bestow,
A Admyred knowledge, to the simple soules,
R Rest not therefore, but spread abroad his fame,
K Know also this, that heere yee haue his name.

Ad Epitaph.

Thou art an Ark, wherein doth rest
all vertue, wit, and grace:
Wherefore the Heavens account thee
and dignities thy place.

To William Dick Bailie.

Anag. I will mack eid.

Verse

*I will make aid, since I by grace have strength,
And hopes (by Christ) to conquis Heavē at length.*

An acrostick SONNET.

W PO those tops, wher vertue line with fame,
I I would, as worthy, there ingrane thy name,
L Least that thy knowledg, which deserves renown
E By vndmird into oblivion:
I In full desire, the contrare thou inherit,
A According as thy vertues truly merit
M Mount therefore fame, vnto the highest spheare,
O Decaire his doings, dayly maire and maire.
I Is it not hee, who by his Actions all,
C Can serue his King full readie at a call:
K Now also that the compass of his care,
B By all men is accounted wonderous rare,
S Since for his wisdom, and his vertues sake,
T This kingdome scarcely can afford his make,
Wherefore it must bee, and I may avow,
That God his actions alwayes doth allow.

Ad Eundem.

*I ask't the Eccho if it would,
thy gifts describe to mee,
Thou had no match it plainly told,
and it said so wyllye.*

To Thomas Charters Baslie.

Anag. *A most chaste bert.*

Vase

A most chaste bert, which nothing doth conceale,
But faith and loue, and alwayes truth doth craue.

An acrostick Sonnet.

T **T**O thee all praise, (belongs as due) I say,
H **H**ow can it bee, that thou doest merit lesse,
O **O**nely thy goodnesse, can approve each day,
M **M**ost rare deservings, as I must confesse:
A **A**nd since that nature, thus hath formed thee,
S **S**hall I detect, but rather will maintain,
C **C**oncerning all, those properties I see,
H **H**ow that thy works, hath alwayes vp-right bene,
A **A**s for thy vertues, they for ever shall,
R **R**emaine, throughout all ages and indure,
T **T**o testifie, thy knowledge to them all,
E **E**v'n in so farre, as that thy deeds are farre,
R **R**emembrances, thy worth for to make knowne,
S **S**ince few can fully o'rethy wit extend.

Ad Eschamum.

Thou contentest art for thy skill,
a ruler as I see:
Even by discretion with thy will,
to doe as pleases thee.

C 2

To Robert Acheson Bailie.

Anag. One chest Arbor.

Vene

One chest Arbor, whereon such fruites brings forth
As faith, and loue, and grace of goodly worth.

An acrostick Sonnet.

Richly shall thou (in Heaven) rewarded be,
On whole fresh branches such rare fruites springs
Because the goodnes which appeares in thee (out
Esteemed by many is but any doubt:
Remains as also, for a prooffe to praise,
Thee in this life, even for thy vertues beere,
And when by naturall course, thou ends thy daies
Christ shall vnto thee for thy worth appeare:
Haue thee away, vnto his heavenly Throne,
Eternally in glorie for to liue:
So shall thou alwayes shining therevpon,
Once fixed bee, and never shall remove.
How much thy goodnesse then is beere so great
How much that Heavē (containing thee delyt.

Ad Eundem.

Thy goodnesse many doe approue,
thy knowledge is not small:
No question, but the Gods above,
allow thy doings all.

To Iohnie Smithe Bailie.

Anag. Set me on his.

Vase

Set mee on his, because my hope is good,
For I doe hope still in my Saviours blood.

An acrostick Sonnet.

I F I durst hazard for my lacke of skill,
O Or prease to poynt but partly at thy praise:
H How might I wryte, except to shew good will,
N 'Nto such simple, common kynde of praise:
E Ev'n since thy deeds, as brightnesse of the skye,
S Showes forth the plentie of thy prudent part:
M May not this Land say that the worth in thee,
I Injoyes the favour of their faithfull hearts,
T Then I may count how that thy carriage,
H Hath full appearance plainly till approue:
E Ev'n in perfection truly to this age,
Ane sure example of thy constant loue.
Wherefore the know that since thy parts are set
In Heaven thy honour shall bee raised much.

Ad Emblem.

Thy vertues doe example shew,
thy worth to testifie,
So that the earth heereby may know,
what goodnesse is in thee.

To Joseph Meriouribanks Dean of gild.

Anag. I hope in a moir sur ank'r,

Vers.

I hope in a moir sur ank'r, who is,
My sur refuge for I am alwayes his

IN age that's crownd, with vertues from above
LO there is seene the workemans skilfull hand:
Sufficient also, ever till approue,
Even where it is, grace there must also stand:
Perfytred fully for to breid admire,
How nature could such properties bestow,
Mounting in manner, as hee would retire,
Even fraught with faith, for to remaine below,
Renew thy age then, and thou shall for ay,
Enjoy the title, of an vpright name:
Or if I could (as reason would) but say,
Rare are the graces, of iust *Josephs* fame:
I may avow thou doth not merit lesse,
Because such vertues alwayes rest in thee,
And they who knowes, they wil the same confesse
None can deny it, I will testifier
Know therefore this, and al men beare record
Since that his words, true actions doe afford

Ad Eundem.

Like as the ev'n crownes the day,
So thyne hart hath bene bright,
And doth honour thee alway,
With grace, and might

To William Gray Theſaurer.

Anag. I will aray me.

Vers.

I will aray me, in that robe of faith,
Which ſhall containe me, when I change by death.

An acroſtick Sonnet

(pearls in thee)

W Hence comes this knowledge which ap-
I It is a wonder, if it naturall bee.
L Let mee who doubts then, doe (ſome els) inquire
L Leaft I vnto, thy worth cannot aſpire,
I I know perchance, ſome diuine can declare,
A Albeit thy goodneſſe bee accounted rare;
M Much like in number, theſe thy virtues bee,
G Grace, faith, and love, with conſtant charitie,
R Remember then, this Diuine doth aſſure,
A All theſe thy gifts are; euer to indure,
Y Yairfore thy worth, muſt not bee counted ſmall,
Since thou continueſt, thoſe virtues truly all;
But wee will rather haue thee to bee ſeene,
The Theſaurer, who doth ſuch gifts containe.

Ad amicum.

It is a gift of grace in thee,

To heare thy deeds approve't.

Since that it is of veritie,

Thy worth the ſame hath prou'd.

To Sir William Nibbe of the Deane.

Anag. Rise line in Majesty.

Vers. 1. V.

Rise line in Majesty, by God will say, in His
To thee ypon, that generall judgement day.

(small

Should) whose knowledge and conceits but
stand for to deserue his properties:

Remembering that his actions ever shall

Vnto all ages, line on high degrees:

I know that hee is heau'd by desert,

Least that hee should like others seeme to bee,

Looke therefore how, his fauours are insert,

Into our minds, the same to testifie:

And how by gifts hee gratifies the poore,

Maintaining justice, as a iudge most right,

No wayes as willing, once for to procure,

In what estate the peoples fight,

Still hee quies this Kingdome by his tricke,

By his owne will erecting, it to grace:

I also know, how hee by famous acts

Triumphs, ore all in most his splendant case:

Which plainly shewes (by iust desert) that he

Is truly honour'd, and shall ever bee

And so on.

Thy godly vertues, worth renowne,

Proclaimes abroad like:

The honour with the Lawrell crowne,

Belongs as due to thee.

To Nichol Vndeuer

Anag. Great' d' in l' and, Under Iehova

Vers

Great' d' in l' and, borne full of true faith
Under Iehova, thy God after death.

As a crossfire, I am

N Note how that (nature) by the Gods decree
L Ingraven hath, such qualities in thee
E Concerning knowledge, and thy pregnant wit
H How that thy learning makes thee promagie
O One of true worth, and of most rare degree
L Lyke as thy actions, this doo testifie
V What shall I say, for till extoll thy praise
D Doth not thy deeds (as due) thy honour raise
W Well may I also, as wee dayly see
A Account thee rare, in Christianitie
R Removing ever, vices with thy will
T Takes also pleasure, right for Christian
Which is enough, to testifie that thou
Shall live to Heav'n for thy reward

And thus

Grace hath brought forth such gifts in thee
as that thy d' can approve
For want to testifie
men doth thy worth admire.

To Andrew Simpſone,

Adag. O imp an new deſire.

Veni

O imp an new deſire, my heart vtill,
That I may ſeeke thy lawes ſorto fulfill.

An acceſſick Sonnet.

A S grace and vertue, are two gifts of worth,
N Neere to the fulneſſe, of accompliſht faith,
D Doth not the knowledge of thy mind ſpring forth
R Reſtaringly, even as it were to death,
O O but thy goodneſſe, alſo is ſo great,
S So that I may as juſtly reckon thee,
I Into this land, a lantern of deſire,
M Moſt godly, vp-right, full of faith I ſee
P Prudent, and pregnant, in a precious wiſe,
S Sober, ſolations, ſanct-like I may ſay,
O Of friendſhip moſt faithfull, for judgement fit,
V Vp-right and willing no truth to delay.
N Now theſe are thy properties, as I perceiue,
E Even that which thy name (as alſo) doth crave

and conclude.

I ſee I haue reach into thy name,
that I will no more ſtrive,
For to aduance the worth of fame,
as it not deſires.

To Gilbert Acheſten.

Anag. He ſhall goe on bet' er
Verſe

He ſhall goe on bet' er, ev'ntill that hee
At laſt, be crownd with glorie and dignitie.

Anacraſtick Sonnet.

G I ne modeſtie, deserves for to be lov'd.
I I know that thou moſt truly merites it:
L Likewise thy vertues, hath thy worth approv'd.
B Becauſe it is govern'd by godly wit.
E Even thou alſo, holy doſt appeare,
R Remembring that, thy recompence ſhall be
T To ſit in glorie, and to ſhine moſt cleare,
A Angelick like, in Heavenly dignities.
C Concerning all, thy vertues for to winde
H How grace hath grounded ſuch rare gifts in thee
E Eſtabliſhed, and made them full compleat
S Shall bee (to ſhow) too high a taſke for mee
O Only I ſay, and therewithall, ſhall ſee
N None is more worth in vertue, none more bleſt

Ad eundem.

When ſundry ſhall theſe lines percuſe
which ſhows the truth (of thee)
With wonder they ſhall them beſee
their thoughts ſhall raviſht bee

To John Rouse, Anag.

I heretide, (under her) Her is need.

Vers

I heretide, and alwayes honour shall
GOD, who to mee shall be my all in all,

Vers

Cum, her is need, and yee shall helpe receave,
According as yee courteously shall crave,

May account thee alwayes just,

Onely I thee admire,

How soe thy actions all we must,

Approve thy vertues here,

None is more courteous, lyke wile kynde,

Renouncing pryde alwayes,

Instead with grace, of the minde,

Not bent to lye I say:

Do not therefore but thou shall live,

Especially with GOD:

That the Heav' as thy deeds approve,

And men account them so.

Ad. eudem.

Heere modestie hath found a rest,

thy goodnesse also great:

Makes many to account thee best,

thy deeds are so perryfe.

To John Machnaght.

Anag. Awake myn ghost.

Verse

Awake myn ghost, even thou my soule I move,
For loe my eyes, haue thy salvation seene.

SONNET.

THY wisdom makes thee for to be renowned,
And thou art thought of, as a Patern beere,
Thy vertues also, wonderously abound,
So that the wisest, doe thy gifts admeire.
Wherefore then since, that grace doth dignifie,
Thee with such parts, as publickly is kend:
Let reason no wayes, doe compleasse of thee,
But to the simple, doe thy wit extend:
That they who knowes not, by thy knowledge may,
Haue just occation, for till know the right:
And so the honour shall to thee alway,
Retaine (as due) in all the peoples sight.
And likewise then, thy properties shall be,
As witness to thy worth to reuerence.

Adendum.

Thy actions doe thy vertue prove,
thy wisdom also rare:
Perswads vs daylie for to love
that daylie make and make.

To *James Mackail,*

Anag. *I can take no god:*

Verse

*I can take no god, since Christ is myne,
And since that I (O GOD) am onely thine.*

An acrostick Sonnet.

M MAKE thou no doubt, the truth to show indeed.
V Unto the publick view, of all the earth.
N Now walke therefore, in-ter a mustard seed,
C Get it in growth a thousand graines bring forth
O Of full perfection, faithfully to beare,
M More praise of him, nor I at all can show:
A And for to make the earth for to admire,
C Concerning him, in so farre as I know:
K Kindnesse consists, as also I may say
A All humane vertues, doth his heart containe,
I Image me therefore, what thy wisdom may.
L Look also truly, and it shall bee seene:
His deids shall proue a mirror as it were,
Wherein his worth wee may perceiue a farre

Ad Eundem.

Thou art a mirror but a make,
thy light so shines abroad,
That earthly men may pleasure take,
with thee to haue abod.



To Georg Ker.

That I should be so much thy friend,
Whom thou shouldst so much love and prize.

EPIGRAM.

Give I could truly show thy praise,
Even as thou doth deserve,
Or if I could thy honour raise,
Right as I doe observe.
Great were the praise I might put forth
Koncerning thee as due;
Even in respect I know thy worth,
Remains for ever true.

Admiration.

Thy wisdom vnicke doth appear,
Thy vertues also great;
Makes all who knowes thee
Into thy worth delight.

William Carnegie, Deacon conueyner

Anag. *Line grace in me,*

Verse

*Line grace in me, let sinnes debarred rest,
Vntill my soule full glorie haue posselt,*

When wisdom was (in generall) met,
In matters to discern,

Least they (through weaknesse) fand a let,

In thinges them most concerne,

And as they did in doubt aduise,

Most for an helpe to haue,

Created now they haue thee twyse,

And thus did thee receaue.

Remembring how thou by thy wit,

Not equall is, but more,

Ev'n in respect that thou by it,

Our goodnesse laid in store,

Yearlone then since, thy worth is such,

Established by grace,

That thou merits wondrous much,

To stand into this place.

Ad Eundem.

Such vertue is within thee kend,

And gifts of nature too,

As (reason sayes) that thou must mend

These errors others do.

To Iohn Hamiltonne,

Adag. Look in-til Heav'n.

Verse

Look in-til Heav'n, wherein thou shalt remaine,
Free from all sorrow, labour, griefe and paine.

An acrostick Sonnet.

I (By my wish) most willingly would wrytte
O Of those approved properties of thine:
H How as a Patern, thou doth take delyte
N In all thy actions, clearly for to shine.
H How thou by reason righteously doth cure
A All those who stand in need of thy good will.
M Makes them by good government so sure,
I I know that they take pleasure in thy skill.
L Let mee not therefore some way cease to found
T The plentie of thy prudence I say,
O Only how that thy benefites abound.
V When need requyres, and renders help each day.
N Now if so bee, then that thy worth is such,
E Even I and all men, shall admire thee such.

As evidence.

And let thee be chosen now,
in number with the rest

Which plainly doth appoynt thee

and verse hath said

To Georg Leslie,
Anag. GODS Glorie.

Verse 2nd

GODS Glorie, in all thing, I earnestly craue,
That I in his glorie, my glorie may haue,

An acrostick Sonnet.

G GODS glorie is containd within thy name
E ESTablish then Gods glorie, in thy heart:
O Oh how Gods glorie, will extoll thy fame,
R Remember then Gods glorie for thy part.
G Gods glorie is thy greatest dignitie,
L Look therefore to Gods glorie evermore,
E Enlarge Gods glorie, hee will honour thee,
S So shall Gods glorie, make thee rich in store,
L Let not Gods glorie, from thy minde remoue,
I Intraue Gods glorie in thy heart I say,
E Even since Gods glorie is so great about,
Therefore seeke thou Gods glorie everie day,
And then Gods glorie thus aduall by thee,
God of his goodnesse, thee will glorifie.

Ad eundem.

Thy wisdom is a spring indeed,
Which feeds the simple light:
Thy help like wise supplies the need,
Of poore who haue no might.

To Robert Baillie,

Anag. I labor trulie,

Verse.

I labor trulie, to attaine to Christ,
And by his merits to possesse his rest,

An acrosticke Sonnet.

R R Emēbring, on thy worth I wondred much
O Of graces as thou alwayes doth abound,
B Because thy goodnesse ever hath beene such,
E Ev'n that thy helpe, of many hath beene found,
R Rest not therefore (*O fame*) to testifie,
T These parts in him, which daylie doe appeire,
B Becaulc his vertues, as wee plainly see,
A Availes so much, that many may admire:
I In humane nature, that such graces are,
L Likewise how that, his labours are a light,
I Into this age, which shynes in brightnesse farre,
E Even full accomplishd both of grace and might.
To proue how precious are his gifts alway,
And to advance his praises everie day.

Ad eundem.

How may this bee that (nature) can
bring forth such worth in thee:
Since thou art both an earthly man
that all admyre thee.

D 2

To John Fawcett,

Anag. I flow until honor.

Vers.

I flow until honor, by my Saviours true merit,
And hopes by the same, the heavens to inherit.

An acrostick Sonnet.

I N to the number, of thy vertues rare,
O nely thy wisdom is esteemed much,
H ow that the same increases mair and mair
N in gifts of grace, and godly nature such,
F ree from all vice, include with holie loue,
O f pryde no partner, prudent in thy place,
W hen need requyres thy help thou dost approue
L yke one accomplisht with most godlie grace,
E ven thou I say is so posselt with faith,
R emaines as also, worthe of all praise,
T hat thou in glorie after naturall death,
O ver all thy finnes thy Saviour shall thee raise,
Y pon his Throne, extoll thy honour so,
N o more a subject unto sinne nor to.

Ad Eundem.

Thy worth is so approv'd by all,
Which as the light doth shine,

Thy name the same not small
Shall be knowne to all.

To M. Alexander Gutherie,

Anag. *Let god remaine here*
Verse

Let god remaine here, doth his name containe
Whose worth, and wit, and vertues viewly shine

A S that thy vertues may bee much admeerd,
L Likewise thy wisdom may be counted rare
L Let mee not therefore any wise seeme feard,
E Even in some sort, the same for to declare.
X Xample first I of thy goodnesse make,
A According as thy doings doe attest:
N Next for thy worth, occasion I will take,
D Desirous for to haue the same exprest
E Ever throughout all ages to endure;
R Remaining as a Patern of thy praise:
G Give that my pen might bee my paines procure
V What I would say thy dignities to raise
T Therefore these lynes, looke who for ever
H Hence forth his honour, doe advance
R Remember, likewise, all who never will
I I faithfully, approve his vertues now.
E Eternally then doe his gifts extoll,
Let no envy the veritie controll.

Ad eundem.

Should I thus strive thy worth to raise
whose goodnesse so appeare:
No, I my pen, will rather quyte
and on the same admeerd.

To Master John Hay.

Anag. *I am an holy rest*

Verse

I am an holy rest, my Saviour say't;
Free by his blood, and thereby from decay't.

I Wondered much, when I did heare of thee;
Or rather I amazed, did admeir:
How that such worth and vertue both might bee
Inclosed so clearly, and in thee appeire:
How grace abounds, & how thou doth not lack
A gift of mind, which (mirror like) doth shine
Yea, all who knowe thee, doth example take,
Of those accomplish'd qualities of thine.
For graces rare, with vertue, wit, and love,
Resides in thee; even as thy deeds approve.

Ad student.

Heere is the roote, as many know,
Where vertue springs on hie;
How wisdom also overflow,
The same to tellife.

23
To the Censurer of the Anagrames.

A SONNET.

VV Here errors are, (I know them so to be)
In finding out, these Anagrames of new:
Which partly proues, the miste belongs to mee,
That I should not haue framed them more true:
But yet belecue mee, I did labour so,
To finde them out, and make them but a miste,
That in some letters, yee may vniclie knoe,
I scarcele could win to my aime in this,
And yet I know, a censure they may sit,
Since they are right (by reason) I will vow,
Wherefore (yee criticks) doe suspend your wit,
Because their meaning are too high for you,
For if yee haue no stomack for such food,
To judge hertein can doe you no wayes good.

Ad Eundem.

I hope my Patrons prudence,
to whom the praise is due,
Some errors will o'resee in mee,
because my meaning's true.

*Here followeth the Authors Apology
in several Sonnets.*

I. SONNET.

Scarcely these lines which lately I have penned,
Are not embroiled with a lot of praise,
I hope I may more easily defend
them for my own, if they deserve no praise,
or if so were, they were for worth esteemed,
and by delight they all mens eares should fill:
No question then, but that I would bee deemed
some Authors to have cited heereintill:
But as they are, and simple though they bee,
They from the pen, of mee, their author are,
Who vouches the same, of all mens labours free.
Although their verse, may passe my Poems farre.
Yet I will chuse to wryte in vulgar verse,
Lines of my owne, then others to rehearse.

II. SONNET.

This my essay misliked, may bee much,
Or else my selfe, much more nor my essay,
I essay, because in weaknesse it is such,
As it doth not the matters worth display:
My selfe say I, that I would undertake,
O'ertaxed with weaknesse, such a worke to wryte,
Or that (my Muse) did heere this offer make,
As to intend such purpose to indyte,
Yet far to make some show for my excuse,
That I such things, durst hazard to expose:
I thinke they this (for truth) will not refuse,
To have such curious heads as those,
Will not let the matters worth supplye,
Which within the verse they see.

III. SONNET.

HI. SONNET.

This I will chuse for my apologie,
Before the presence of my Patron heere;
That since I wryte, although but simple-lie,
Yet I have made the truth for to appeare;
And as concerning that which I doe say,
Vpon your names, because yee merit it;
The name it selfe, did lead mee on the way,
So yee (the fittest, before) inherit it.
And I haue nothing done I must confesse,
But told the truth, vpon you all I vow;
No, I haue rather, by my fault made lesse,
That which was proper, did belong to you.
Yet since in truth, I something haue set forth,
Let it bee lov'd, more for the truth, than for the worth.

FINIS.



The Authors Dream

And thus I find myself in such a state,
that I was formerly in,
And wept because I saw a vision
of Christ, but could not witness
For to enjoy him without I thought
my only Love to be,
And who so dearly had me bought,
and done so much for me:
Yet as I thus lamented so,
I thought my love return'd,
Desiring me, that I would go,
because he said I murd:
But when I saw my love so kind,
and that he did replye,
I found some rest into my mind,
and wakned hopes of joye.
But as upon my bed of rest,
I lay, and found a change,
I thought my being was no more,
but rather thought it strange
That I even as it were alone,
in Heaven all pleasures had,
And when I thought to be alone,
upon my earthly bed:
And whilst I slept a little space,
my spirits rebid'd againe:
I saw that sinne triumph'd yet,
and sorrow did remaine,
For all my former joy was gone,
as yet hee plainly heare.

[illegible]

The Author's Complaint
As I thought I had found
so by my love
When I sought him out and
found neither joy nor rest
And where I did long place him
and found so much delight
I did perceive it was not true
my love was brought quite
But why should I lament for this
and never change my will
O; not bewaile my former loving
the cause of all my ill
O; if my love thus rather will
be please to pittie me,
And not to let my selfe be calld
my soules diuine miserie
When would he haue mee thus
and be destroyd with griefe
To praise his Name who would not let
me die without reliefe
O; if he will remember that
from Hell my soule can flee
I hope (for merites) he will not
glaze in my sorrowe
O; if he be as that my Love
me to destroy he bent
My heart and minde shall be
the same with full content
But I lament that I have
thought that I was his



